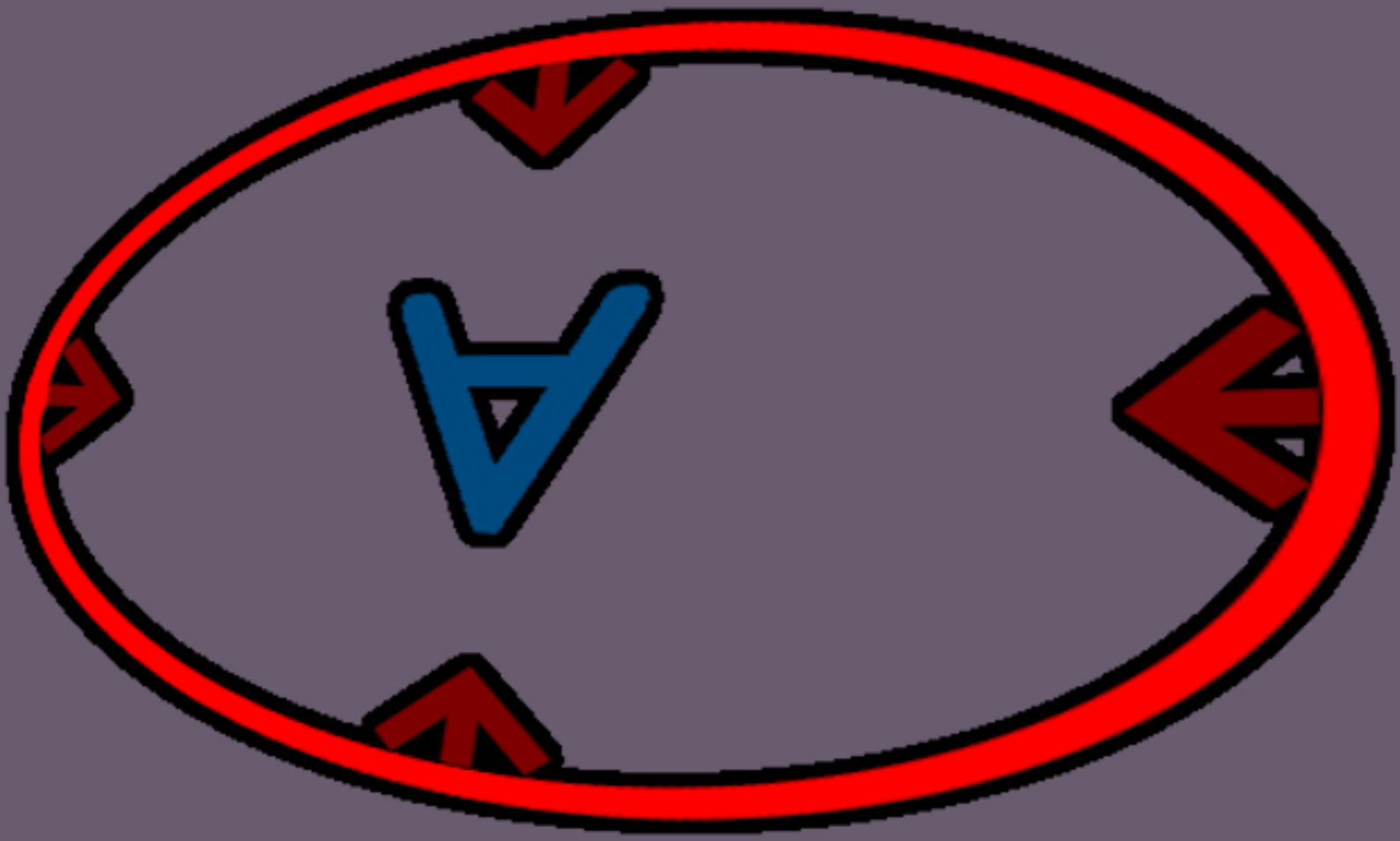
NATCOLASIS +



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Purpose

I've always wondered what the long chunk of text at the start of a book or document that just goes on and on about the context of the creation of the story is even for. Like, when I open something, I usually want to get straight to the point—either the story itself or whatever I'm actually looking for—rather than slog through what feels like a mini autobiography or the author's personal musings. Though, to be fair, I kind of get it from the writer's perspective. If I were creating something I thought might end up being widely read someday, I'd probably try to pour a lot of myself into it too, even if it wasn't directly related to the story.

But yeah, I'm not much of a writer, which you can tell by the small amount of pages everything I have made has, and pretty much everything I've ever written has been about politics anyway, not fiction or anything creative. What I'm trying to say with this whole rant about book introductions is that the section I'm about to write below is kind of necessary to understanding the rest of the document. So please at least skim through it, even if it's just a quick glance.

I've decided to name this document "Natcolasis+" after an article I wrote called "Natcolasis". The term **Natcolasis** stands for *National Collective Basis*. This document is basically a compilation of the original Natcolasis article, rewritten to sound a bit better and explained in a slightly clearer way, along with

my answers to nine philosophical questions that were provided to me.

None of the sections in this document are directly connected to the one before or after—unless its specifically said so. So, this shouldn’t be read as one continuous narrative. It’s more like a collection of separate thoughts and responses on specific topics, bundled together in one place.

National Collective Basis

Humanity's journey from primitive existence to burgeoning civilization is a story marked by two transformative traits: collectivism and spiritualism. Before this shift, humans were much like any other species of animals, driven by a primal form of egoism—a basic instinct to survive, find pleasure, and reproduce. While some higher-order animals, like wolves and elephants, exhibit rudimentary forms of collectivism, what truly set humans apart was the gradual embrace of spiritualism and idealism. This was a profound turning point, setting the stage for the creation of civilization itself. Humanity began its transition from instinct-driven beings to thinkers and creators, shaping the world not just for their immediate needs but for an enduring legacy that transcended generations.

The spiritual awakening of humanity prompted questions that went far beyond survival and reproduction. Early humans began

to ponder the mysteries of life and death, asking what might lie beyond their mortal existence. They wondered about their place in the world and how it would progress once they were gone. These were considerations no other species, bound by their reproductive instincts, seemed capable of sharing. This shift marked a fundamental evolution in human egoism. No longer was it merely about surviving the present; it began to encompass a desire to improve the world for future generations. This drive to connect with something greater gave rise to art, rituals, and the early foundations of religion, which sought to explain and give meaning to the unknown.

Even before civilization, humans showed a preference for quality over quantity in reproduction. But as their awareness grew, so too did their understanding that creating a better world required cooperation. Individualism and small familial groups were insufficient; the knowledge of the older generation could be lost, and smaller groups were vulnerable to larger tribes. Gradually, humans realized that by working together, they could collectively achieve more, fulfilling individual desires through collective effort. This newfound understanding led to innovations in social structures, from the sharing of resources to the establishment of roles and hierarchies within tribes, ensuring that collective needs were prioritized alongside individual aspirations.

The invention of language accelerated this process, enabling the formation of advanced collectives with shared interests. From

tribes to villages and eventually larger communities overseen by chiefs, counts, or dukes, humanity’s progression was steady but uneven. While some leaders embraced the collective good, others exploited it for personal gain. This eventually led to the realization that governance needed to be more than just territorial rule—it required a shared spirit or identity. Thus, the concept of the nation was born, where collective membership was based not on a monarch’s whims but on shared language, ethnicity, and spirit. This evolution allowed the collective to fulfill its members' natural egoism while remaining cohesive and meaningful, creating a sense of belonging that transcended generations and physical borders.

With the formation of national collectives came a pressing issue: what should the collective do when faced with a tyrannical leader or one who served foreign interests? The French Revolution provided an answer—revolt. But this brought about an even more complex challenge: who should lead the nation afterward?

Initially, the people rallied behind leaders like Jérôme Pétion de Villeneuve, but the radicalism and totalitarianism that followed exposed a harsh truth. These leaders were not loyal to the nation but to their own ideologies. In their quest to erase monarchist influences, they lost sight of justice and plunged into vengeance. Amid this chaos emerged a figure who embodied pragmatic nationalism: Napoleon Bonaparte. A brilliant strategist, Napoleon returned to France from Egypt, fearing its imminent

collapse. He staged a coup and declared himself not the Emperor of France—a title tied to monarchy—but the Emperor of the French, a leader devoted to the nation itself. His leadership emphasized the importance of uniting the people under a shared purpose while rejecting divisive ideologies that undermined national stability.

Napoleon's rise demonstrated the necessity of strong, pragmatic, and nationalist leadership. The nation required someone who loved it deeply, rejected materialism, and balanced authoritarianism with practicality. In Napoleon, the French found the first leader of this kind, someone who valued the collective above personal ambition. His example highlighted the delicate balance required to govern effectively, ensuring that collective good came and stabilised itself instead of developing into a sectarian which hunt.

The concept of the nation—a collective bound by shared language, ethnicity, or ideals—proved successful. But why stop there? Could humanity not form pan-national collectives or even a global collective? At first glance given the progress of humanity so far, these ideas seem promising, but history shows otherwise.

Pan-national collectives, like those seen in Russia and China, require careful nurturing. In Russia, the national collective evolved to include various ethnic subgroups, such as the South Ruthenians and Chechens. While this fostered some unity, it also created identity struggles, leading to conflicts like the Chechen

Wars and the Russo-Ukrainian War. Similarly, China's assimilation of ethnic minorities into the Han Chinese identity was more forceful, yielding a more cohesive but fragile collective. Tibet and Uighuristan remain stark examples of the challenges such collectives face. Such efforts to unify diverse groups often lead to resistance, as local identities clash with the overarching national narrative, creating tension that can erupt into conflict.

Even when successful, pan-national collectives often lack stability. They risk fracturing under pressure, as seen in China's historical periods of warlord rule. Smaller, more homogeneous nations like modern Hungary face fewer risks of partition and it would be difficult to seperate them into multiple states. The German reunification after the Berlin Wall's fall illustrates the challenges and potential of such efforts. However, these examples highlight that broader multinational collectives as well as fabricated collectives which seperate a nation in two or more often collapse under their own weight, burdened by the complexity of managing diverse populations and competing interests or keeping brothers of one nation seperate.

A global human collective is even less feasible. Collectives thrive on competition and shared interests, and humanity lacks a universal enemy to unite against. Without extraterrestrial threats, a global collective would be unstable and likely to messily disintegrate with a lot of blood shed. Furthermore, the benefits of such a collective would be so diluted that individuals would

see little value in maintaining it. Achievements celebrated as national triumphs would lose their meaning if attributed to all humanity, diminishing their significance. The lack of a cohesive identity on a global scale undermines the very foundation of a collective, making it an unlikely and unsustainable endeavor. Even with threats like climate change that effect the whole world, it is much easier and feasible for all of the nations of the world to cooperate rather than unite; one issue that effects everyone wont suddenly remove the particularity of the situations of nations, a threat needs to be more existential; there needs to be an outsider to be an enemy, climate change cant be said outsider because its not alive and cant be made out to be a villain while being purely a process.

The trajectory of nationalism changed drastically after September 1, 1939, when the German battleship Schleswig-Holstein fired on the Polish military depot at Westerplatte. This event marked the start of World War II and a general downward spiral for the world.

Germany's humiliation after World War I fueled a collective anger, similar to the sentiments that preceded Napoleon's rise in France. The Allies, wary of a resurgent Germany, sought to undermine its collective identity by promoting individualism and hedonism during the Weimar Republic. This led to widespread degeneracy and ultimately a reactionary rise of hypernationalism under the National Socialists. Though their reign ended in defeat, the association of nationalism with

genocide and imperialism took root, especially in the West. This shift fundamentally altered the way nations viewed their identities, with many abandoning nationalist ideals in favor of more 'soft-patriotic', ideological and individualistic approaches.

This shift gave rise to anti-nationalist movements, particularly during the Cold War. The Vietnam War further exacerbated this trend, as defeatism within the anti-war movement morphed into broader anti-nationalist sentiments. These ideas were co-opted by fringe groups like the hippies, whose anti-nationalist and individualist beliefs began to infiltrate American society. While initially dismissed, these ideals gained traction, leading to a societal shift towards what can be termed "pink capitalism"—a blend of anti-nationalism and consumerism, a system where the rich and mass producers hide behind the mask of caring about minorities or whatever social issue just to sell more products only furthering the system of loyalty to subculture often which is then controlled or exploited by a company rather than loyalty to the national collective. The gradual erosion of collective values left a vacuum that was filled by superficial connections and materialistic pursuits, further alienating individuals from a sense of shared purpose.

The United States, founded on unique circumstances, failed to evolve past a leadership-centric collective identity. Unlike nations bound by shared language or ethnicity, the USA’s collective identity revolved around its government and lofty pseudo-ideals like liberty or freedom to do something rather

than freedom from something. This made it vulnerable to the spread of anti-nationalist ideals, which have since been exported worldwide by the United states, eroding traditional values and cultural identities, particularly in Western Europe and other areas aligned with the US. As these values declined, so too did the sense of unity that had once driven real progress and upheld the health of the self-conscious 'other' based human psyche.

Without a concerted effort to reverse these trends, humanity risks further decline. The erosion of nationalism has led to spiritual emptiness, mental health crises, and cultural degradation. To address these issues, nations must rediscover the value of collective identity, rejecting the excesses of both hitlerite hypernationalism and anti-nationalism. Only by embracing a balanced, pragmatic approach to collectivism can humanity hope to thrive in the modern era. Nations must strive to create environments where individuals feel connected to something greater, fostering resilience and innovation through shared purpose. The path forward lies not in abandoning nationalism but in refining it, ensuring that it serves as a foundation for unity and organisation rather than imperialism or supremacy.

Human nature

Human behavior is motivated by a wide range of factors, but in the end, all of those motivations boil down to one main consideration: self-interest. However, it's not self-interest in a purely selfish, immediate sense. It's more about probabilities, chances, and outcomes on a broader, collective level. A lot of people who advocate for self-interest fail to understand its deeper layers and end up reducing it to some shallow, nonsensical hyper-individualism. They often overlook the fact that the greater good is actually a major part of genuine self-interest, and instead focus on an outdated, overly simplistic form - individualism.

Individualism, as it's commonly understood, is a much older and less evolved interpretation of self-interest. It's something you'd see more commonly in animals than in humans. For animals, this kind of thinking is rooted in short-term survival—immediate needs like food, shelter, or reproduction. Humans, on the other hand, have developed a much more advanced and collective form of self-interest. What separates humans from animals is the ability to consider self-interest through the lens of long-term thinking—not just within their own lifetime, but even beyond it, into what happens after they're gone.

Animals, for instance, can exhibit some level of collective behavior—like wolves hunting in packs or bees working together for their hive. But their actions are still tied to

immediate survival or short-term benefits for their group. Humans take this a step further by thinking about the kind of world they will leave behind for future generations. Questions like “What kind of society will my children or grandchildren live in?” or “What legacy will I leave behind?” are central to human decision-making. This post-mortem consideration—thinking about the impact of our actions after our death—is something animals lack, and it’s one of the reasons humans were able to evolve beyond being just apes.

This ability to think beyond immediate needs and even beyond one’s own lifespan is what allowed humanity to create complex societies. No single individual, and even no single generation, can achieve much at a civilization-wide level on their own. The development of society required humans to think beyond their own lives, to work together not just for the present but for the future as well. The whole concept of legacy, of leaving something better for those who come after us, is deeply tied to self-interest—but it’s a collective kind of self-interest.

In this way, self-interest isn’t about “me vs. the world” but rather “me as a part of the world.” By thinking collectively and long-term, humans have been able to build civilizations and sustain them over time. This isn’t to say that humans don’t have selfish tendencies; those still exist. But real self-interest—the kind that has allowed humanity to progress and the average person's quality of life to gradually increase—requires looking beyond the immediate and the individual to consider the

broader, long-term good. Without this kind of thinking, society wouldn't just fail to develop; it wouldn't be able to sustain itself at all.

Morality

Morality, at its core, is largely subjective. What one group of people considers right or wrong often differs vastly from another group's perspective. However, when exposed to differing moralities, if a group can easily acknowledge and adopt another way of thinking as both natural and applicable, then that morality can be considered superior. This isn't about power or force but rather about ease and adaptability. The strength of a morality lies in how intuitively it can be followed by the majority of said nation.

For example, humans are naturally predisposed to oppose murder when it is possible to ensure safety and avoid exploitation or injustice without resorting to it. This is why, in this specific case, the Christian principle of murder being wrong is a particularly effective moral stance. It resonates with most people's innate desire for a safe and not chaotic society. It's not necessarily because Christianity has a monopoly on moral truths, but because its framework regarding murder aligns with what most humans find easiest to accept and live within.

State

When it comes to the state, its role should primarily be to ensure the collective good. This does not mean the state must micromanage every aspect of individual life. Many personal choices ultimately have no meaningful impact on the overall well-being of the community. For instance, if someone prefers to paint their car red instead of black or white, the state has no real reason to interfere. Such interference is unnecessary and therefore a waste of state resources. In this context, the state's involvement becomes a form of immorality in itself because it wastes state resources on something that didn't require it therefore limiting the resources put towards an actually existing issue.

The state should focus its efforts on regulating large-scale, impactful decisions that affect the collective good rather than fixating on trivial individual choices. Outright bans and laws should only be applied where they are necessary to maintain safety, national composition, equity, collective mental health and social harmony. Meanwhile, the smaller aspects of life—choices that primarily affect only the individual or their immediate family—should be left to personal discretion. These areas can still be guided toward the collective good, but this should be achieved through social engineering, education, and subtle nudges rather than unrealistic mandates.

Ultimately, letting people live their lives freely while the state fulfills its duty to protect and serve the collective are not mutually exclusive goals. A good government strikes a balance between enforcing laws that uphold the common good and allowing individuals the freedom to make personal choices that have minimal impact on society at large. This approach avoids the pitfalls of an overbearing, totalitarian state while still promoting a cohesive moral framework that benefits the majority.

By focusing its resources and authority on what truly matters for the community, the state can fulfill its role without becoming a micromanager of the trivial. In this way, morality and governance can coexist in harmony.

The purpose of a state is, at its core, to maximize the utilitarian good of the national collective that it represents. This means that the state's actions and policies should primarily be aimed at improving the overall well-being of the people who form this collective. It has at its disposal all means to facilitate this goal without limits, whether through economic, political, military, or social measures. However, it’s important to recognize that excessive control or overreach by the state can end up harming the very collective it aims to serve.

This is why totalitarianism, for instance, is inherently damaging. When a state becomes too deeply engaged in controlling every aspect of individual and societal life, it wastes state resources and creates resentment from the general population towards the

system. Totalitarian regimes often prioritize control out of paranoia or for the purpose of sectarian ideological purity where none is necessary, rather than for the betterment of the people, which leads to widespread harm and inefficiency. On the other hand, authoritarianism — when exercised for collective good— is always beneficial. By maintaining order and focusing authority on critical decision-making, an authoritarian state can more effectively address national issues and promote collective stability, without the degenerate rot of unchecked libertarian or liberal democracy or the excesses of totalitarianism.

The state must represent the national collective because it is the most pungent and cohesive form of collective identity. While there are smaller groups within a nation—regional, cultural, or ideological collectives—none of these possess the same unifying power as the national identity. The nation acts as a binding force, bringing together people with shared history, values, and purpose. Therefore, the state has a duty to uphold and reflect this national collective, prioritizing its interests above all others to ensure the greatest good for the greatest number.

Progress

Innovation is undeniably a driving force in human progress, but it must be carefully directed. It is good so long as it doesn’t radically alter human nature or create unnecessary and nonsensical divisions within society. These divisions—

sectarianism—are among the greatest plagues any nation can face. When innovation serves the purpose of strengthening the nation, making it more secure and greater as a collective, it brings undeniable benefits. Technology, for instance, has often played a role in bolstering national security and advancing economies, providing stability and improving quality of life. However, societal progress is more unpredictable and can be a mixed bag, especially nowadays with the proliferation of sub-groups, subcultures, and ideological conflicts that fragment society.

Consider, for instance, the rise of the "gender war," the divisiveness surrounding the LGBT 'community,' and even classism, which has been a societal issue for centuries. These conflicts split nations into factions that often work against one another for their own benefits instead of towards collective good. This is the core problem: rather than being an evolved collective working for the collective good, society becomes entangled in pointless divisions, cutting itself into pieces. It is important to remember that working towards the collective good ultimately translates into promoting everyone's aggregate self-interest. A united society is a stronger, healthier one.

From my perspective, and based on observing modern trends, conservatives and traditionalists are generally correct on most issues. However, they tend to get too caught up in the uninteresting and impactless matters of individuals, matters that often have no bearing on the collective good. This fixation can

detract from their otherwise valid focus on preserving social cohesion, nation-wide culture and national unity. If we look back, periods of high social cohesion—such as the 1950s and early 60s in much of Europe and the USA—offer valuable lessons. During that era, society managed to balance apathy to individual specifics with collective unity, at least on most bases except class. Similarly, the interwar period demonstrated this cohesion to some extent, though it was later tarnished by figures like Hitler, who made nationalism appear imperialist and radical by design.

Before World War I, society leaned too far to the cultural right, with a tendency to over-promote and praise specific groups (e.g., masculinity, Caucasians, landowners, Christians) while marginalizing others. Over time, particularly starting in the 1960s and 70s, this pendulum swung too far in the other direction. Now, there's a culture of over-promotion of what is perceived as the "opposite"—femininity, minorities, and non-Christian faiths like Muslims, Jews, or even atheists. The problem with both extremes is that they foster divisions and sub-cultural supremacy rather than unity and national supremacy.

What society needs is a return to balance, a rejection of sectarianism in all its forms. The nation must rediscover its essence—a mix of ethnicity, culture, language, and spirit—and function as a cohesive collective. Each of these collectives, representing various nations, should coexist in a way that promotes both cohabitation and competition. Within this

framework, individuals can have their meaningless specific lifestyle choices without those choices being elevated into defining or divisive labels. A person's value should not rest on these external markers but on their membership as part of the nation.

In essence, society must smash sectarianism to become whole again. Only by uniting as a single collective can a nation truly thrive. This does not mean wasting resources on controlling every small part of a persons life, but rather ensuring that individual differences do not overshadow the national collective that everyone is part of. The nation, as an evolved organism of shared identity and common goals, must come first. When individuals and groups work together for the collective good, everyone benefits, and the nation moves forward in strength and harmony.

Economy

The economy, in its essence, is merely a tool for achieving broader national goals that hold greater importance. Materialist thinkers, in my view, often exhibit a profound lack of foresight, as they invest far too much effort and thought into the intricacies of specific policies. These individuals fail to grasp that the particular circumstances of any given time are ever-changing, shifting not only from month to month or year to year but also varying greatly across different geographical areas or cultures.

Even two locations only a few miles apart can experience vastly different economic realities. This makes it foolish to cling rigidly to hyper-specific policies without considering their inevitable irrelevance in the future or in different locations. Modern politicians are often guilty of this too, obsessing over issues like ownership structures or tax policies that, within a century, will likely become unrecognizable relics of the past.

Marxists, capitalists, and third positionists all fall into this trap. Their flaw is not in believing that their respective economic systems are efficient or just for the present moment; their mistake lies in the arrogant assumption that these systems will remain efficient or just forever and are applicable across all territories and their stupidity lies with drawing sectarian lines among nationalistic ideologies or even worse choosing to cooperate with anti-national groups that share the same economic viewpoint. They fail to acknowledge that economies evolve for better or worse, or even for bigger or smaller. This rigid mindset is shortsighted and ultimately counterproductive. In contrast, a truly pragmatic economic approach would recognize the economy as a flexible tool designed to serve the spiritual, material, and social well-being of the society it supports. Governments should represent their people, and their economic policies should reflect the dynamic and unique needs of their nation, rather than adhering to dogmatic theories.

Furthermore as is seen in well documented economic theory (heuristics). Humans are inherently restricted in their ability to

compute and predict long-term or large-scale economic outcomes. This limitation applies universally, whether the focus is on economic policy, social policy or foreign policy. Given these constraints, it makes sense to embrace fiscal federalism—a system in which each local area has control over its own economic decisions. Localized governance allows individuals to comprehend and manage their immediate economic realities effectively. People, regardless of their occupation, are generally capable of understanding the economic needs of their local community. However, on a national scale, these issues become too abstract and detached for the average person to grasp fully. Moreover, cultural concerns, which are far more significant than economic ones, further complicate the matter. Forcing or expecting people to engage deeply with national economic issues that don't directly affect them, or with cultural ones, is unreasonable and unproductive.

The reality is that most people simply do not care about politics. Politics, like any other specialized field, is either a profession or a hobby for those who choose to engage in it. Expecting the majority to care—or even to show up to vote—for policies that have no visible impact on their lives is a misguided endeavor. When we do this, we end up with a voter base composed of uninformed and uneducated individuals who vote based solely on media appearances and shallow promises that cannot realistically be fulfilled. Career politicians are well aware of this dynamic. Behind closed doors, they laugh at the very voters they

claim to represent, fully understanding that their manipulation of public perception ensures their continued dominance.

To address this, there must be a clear separation between national and local governance, particularly in economic and cultural matters. By allowing local areas to handle their own economic dealings, we empower individuals to make decisions that directly affect their lives. Meanwhile, national policies should focus on broader, collective goals like cultural policy that transcend the immediate concerns of geographically small communities. This balance is essential for creating a society that prioritizes the genuine well-being of its people over rigid adherence to outdated or overly specific economic theories.

Freedom

When it comes to the debate between individual freedom and the collective good, the answer, as with most things in life, lies in a balance that respects the broader essence of a nation. Super-detailed specifics often don’t matter as much as maintaining the overarching ethnic and cultural cohesion of a society. Whether this cohesion is preserved on a blood basis—such as limiting immigration to ensure the native population remains the majority—or on a cultural basis—by resisting foreign cultural imperialism and controlling cultural imports through whatever barriers are available—the priority should always be the survival and strength of the nation’s identity.

A nation must arm itself against the influence of foreign cultures, which can often act as carriers of destruction or degeneracy. This isn't to say that other cultures are inherently bad or inferior. In fact, these cultures are valuable and meaningful within their own borders. The problem arises when a foreign culture is imposed upon or allowed to mix excessively with a native one. This inevitably leads to a "dilution effect"—not because the incoming culture is less valuable, but because it simply doesn't belong in that specific context. It's like pouring red paint into a bucket of blue: neither red, blue or the resulting purple is bad, but the integrity of the original blue is lost forever, you can't remove that red and turn the purple back to blue, the blue is essentially dead, and the red is either dead too or weakened depending on the amount you poured.

Sometimes, defending this cohesion requires forms of isolationism or economic self-sufficiency (autarky), but not always. The situation is often dynamic, and rigid adherence to either extreme—total free trade or complete isolationism—is usually foolish. A nation must carefully navigate these decisions based on its unique circumstances, balancing the benefits of limited openness with the need to preserve its cultural essence.

The collective good should always triumph over individual freedom when it comes to determining what a society or state ought to prioritize. However, this doesn't mean micromanaging every detail of an individual's life. The specifics of how people live day-to-day often don't matter as long as they align broadly

with the cultural framework. The state’s primary focus should be on ensuring that the nation’s identity—its shared traditions, values, and way of life—is protected and passed down.

Prisons

The debate over whether prisons should focus on rehabilitation or punishment has always seemed a bit off to me—neither approach really makes much sense in practice. Causing unnecessary harm to someone as punishment doesn’t undo the crime they committed. It’s not like making someone suffer somehow balances the scales or brings back what was lost. On the other hand, coddling prisoners or trying to "baby" them into becoming better people doesn’t seem to work either. It rarely teaches them any real lessons or deters others from committing similar crimes.

Instead, I think punishment should be centered on the idea of restoration—making the prisoner give back what they’ve taken or repairing the harm they’ve caused. Of course, I realize that in some cases, this isn’t entirely possible. For example, if someone commits murder, you can’t bring the victim back to life, no matter how much you try. But even in those cases, the justice system should focus on ensuring that the prisoner contributes something meaningful back to society.

That’s why I believe all prisons should essentially be turned into unpaid labor detention centers. Inmates should be given normal,

useful jobs and made to work until they've either repaid their debt to society or served their sentence. This kind of system wouldn't just give the prisoner a chance to "pay back" what they owe, but it would also ensure they're contributing something productive rather than just wasting away in a cell.

Of course, this approach shouldn't be overly harsh either. I recently watched a video about the Japanese prison system, and while their court system has some serious issues, their approach to incarceration is surprisingly close to ideal. Japanese prisons emphasize labor, production, and output instead of focusing purely on punishment or this vague idea of "reform." Prisoners are expected to work and produce goods, but the environment isn't unnecessarily cruel or inhumane. It strikes a balance between holding people accountable and ensuring they're still treated like human beings.

In the end, a prison system built on restoration and productivity seems far more practical and fair than one that leans too heavily on either punishment or rehabilitation alone. By giving prisoners the opportunity to contribute to society, even in small ways, we create a system that's not just about locking people away but about finding a way to repair the damage done—both for the individual and for the society they wronged.

Religion

Religion used to be a very important aspect of human life, shaping societies and cultures across the world. However, as time has progressed, we have largely moved past the era where religion dominates public life. This does not mean religion has no place in society—far from it. It is undoubtable that certain countries are deeply and unchangeably tied to specific religions, and attempting to sever these cultural ties would cause immense harm to those nations and their identities. For example, Poland is undeniably and unchangeably a Catholic country. Its history, traditions, and cultural fabric are interwoven with Catholicism, and any effort to shift that would risk not only social upheaval but also a loss of cultural identity. But despite this, the role of religion in governance must be carefully considered.

Generally speaking, states should strive to be secular and focused on matters of the nation itself rather than those of faith. Religion is, and should remain, a deeply personal matter. Even from a Catholic perspective, the government operates within the realm of this world, dealing with temporal concerns rather than spiritual ones. The Polish state or government, for instance, will not accompany anyone to heaven or hell. This highlights the clear division between the responsibilities of the state and the divine. The state's purview lies in this material world, addressing societal issues, maintaining order, and ensuring the well-being of its citizens. Meanwhile, the divine laws of God

guide individuals toward salvation and transcendence beyond this world. Recognizing this distinction is not an atheistic perspective but rather a pragmatic one that respects the unique roles of each institution.

Properly dividing the moral laws of man and the divine laws of God is crucial for both social cohesion and spiritual fulfillment. Mortal laws are designed to facilitate a good life in this world, ensuring stability, fairness, and the smooth functioning of society. Divine laws, on the other hand, focus on achieving salvation and adhering to God's will. The issue with mixing these two types of laws is that they operate on fundamentally different principles. Divine laws are often universal and generic—providing broad moral guidance—but when they become specific, they tend to be strict and unyielding. Mortal laws, by contrast, are typically specific and adaptable to societal needs, though when too broad or undefined they can be inconsistently enforced or, in some cases, misused.

When these two frameworks are intertwined, significant problems arise. For instance, if divine laws are to guide the specifics of governance, who decides which laws the state will enforce that are not explicitly covered by scripture? If the church takes on this role, we risk handing over the governance of worldly matters to specialists whose focus lies in the afterlife rather than in the practicalities of this world. This would essentially subordinate the value of the material world and its future generations to concerns about the afterlife. While the

afterlife is undoubtedly longer and of great importance in religious thought, the material, pre-death world holds intrinsic value as well. What happens in this world—how we govern, how we sustain society, and how we shape the future—has lasting consequences for those who come after us.

To ensure the continued functioning and flourishing of this world, it is necessary to maintain a clear division between the responsibilities of the state and those of religion. This does not diminish the importance of faith or its role in guiding individual lives; rather, it ensures that both the temporal and spiritual realms are addressed with the care and focus they deserve. Such a separation allows religion to inspire and nurture the soul, while the state ensures the material world is justly governed for the benefit of all.

The state should be secular, but the state should adhere to religious traditions and holidays if they have been engraved into the culture of the nation by this point. Additionally, the state should honor long-standing agreements made with the church in the past, such as exemptions from taxes for churches and similar arrangements. The specific religion of a citizen should not be of concern to the state. However, it is better for a citizen to have some kind of religion or spiritual belief, whatever it may be, than to be atheist. Atheism does not provide the same emotional and communal safety net, and it can also breed tendencies toward materialism and individualism. Maintaining some form of spiritual or religious belief can help foster a stronger sense of

community and emotional well-being, which ultimately benefits society as a whole.

Globalism

When it comes to the issue of nationalism versus globalism, there is often a false dichotomy presented, as if one must either fully embrace isolationism or completely abandon it in favor of global cooperation. This oversimplification ignores the possibility of a balanced approach that values national sovereignty while still recognizing the importance of international collaboration. National sovereignty is absolutely crucial. No organization or foreign power should have the ability to impose its will over a nation, as the nation itself is the most essential and potent collective unit in human civilization. Protecting it is necessary for maintaining the structures and advancements of modern society.

However, supporting the concept of nationalism doesn’t mean rejecting the rights of other nations. In fact, I would consider myself a “universal nationalist,” meaning that I believe every legitimate nation deserves its own nation-state—or at the very least, some form of special autonomy within a larger federation. This could be modeled after examples like Russia's krais or the ethnically autonomous regions Ethiopia has attempted to implement (though these must be handled much better than what we've seen in practice). It’s only fair that all nations have the

opportunity to exercise self-determination. This respect for other nations' sovereignty is what ultimately strengthens the idea of nationalism itself: if you value your nation, you must also recognize the right of others to value theirs.

That said, nationalism should not mean isolationism. While I do believe autarky (self-sufficiency) is a positive goal and should be pursued where possible, no economy can reach its full potential in complete isolation. Trade and interaction between nations are necessary to foster innovation, distribute resources efficiently, and maintain stability. A strong nation should be self-reliant enough to withstand external pressures, but cutting off all trade and cooperation with other countries would only stunt growth and development.

Additionally, I support international intervention in cases where it benefits nationalistic regimes and counters neoliberal or imperialist systems that erode nations from within. Regimes founded on extreme individualism or imperial domination are inherently harmful—not only to social cohesion but also to the mental and spiritual health of their citizens. We can see this in the West, where rising loneliness, mental health crises, and even suicides all stem from a breakdown in community and a loss of national identity. Similarly, the tragedies faced by oppressed peoples around the world share a common root: the absence of true nationalism and community-driven governance.

Interventions, however, should be approached cautiously. They should only occur if they align with our own nation’s self-

interest and sovereignty and do not harm the sovereignty of others unnecessarily. For example, while providing aid or equipment to support a nationalistic group may be beneficial, overextending resources or creating instability at home is counterproductive. Furthermore, intervention should not create unnecessary divisions or chaos in stable nations—even if a regime is flawed, a stable government is generally less harmful than one thrown into civil war or anarchy. Support should go toward movements or groups that are already active, not toward manufacturing unrest where none exists.

To further nationalism globally, I believe likeminded states should form coalitions or organizations that promote these values. The goal should be to ensure that every nation has what it rightfully deserves: a stable and self-sufficient state. Such coalitions could provide mutual support, encourage the exchange of ideas, and work together to advance universal nationalism without overstepping into imperialist tendencies.

Economic, political, and military cooperation between nations is entirely acceptable as long as the sovereignty of each member state remains intact. Organizations should function as tools, not as layers of government above national governments. They should exist to facilitate cooperation, standardization, and mutual development, not to impose rules or dictate policy to member states. For instance, the European Union (EU) is a good concept in theory. Its economic cooperation levels the playing field and allows member states to crowdfund development

projects. However, its political structure is deeply flawed because it often acts as a government above governments, bullying and sanctioning its own members instead of serving as a neutral platform for collaboration.

Nationalism and globalism are not mutually exclusive. A balanced approach that respects national sovereignty while encouraging practical cooperation is not only possible but necessary. Nationalism provides the foundation for identity and stability, while collaboration allows nations to thrive in an interconnected world. Organizations and interventions should be tools for mutual benefit, never instruments of control or dominance. By adopting such an approach, we can create a world where every nation can achieve its potential while maintaining its independence and dignity.

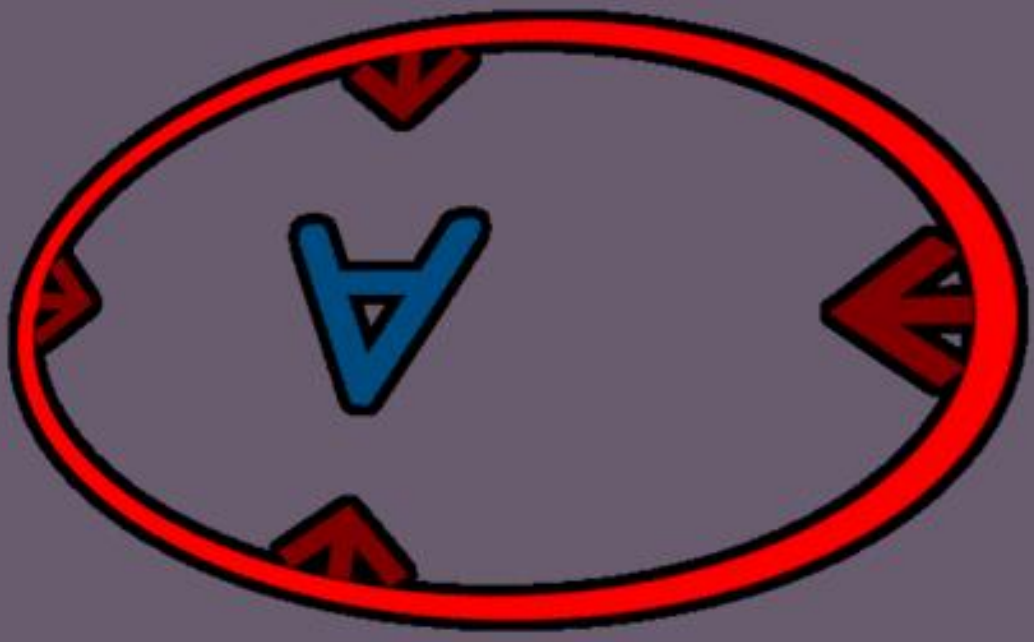
Outro

That’s about everything I had for this document. It’s been a while since I wrote or compiled something that wasn’t just part of some argument with someone. As much as I like having a document or text I can just send to people instead of having to explain myself or go into depth and rant in the moment, and as much as I enjoy building up a small collection of things I’ve made that feel like more than just random thoughts, it’s also something I find pretty exhausting and hard to do.

Like I've said before, I'd really like to write more—especially about foreign policy—but I can't really force myself into it. These longer document-type things I make usually happen naturally, either from me trying something new or from me stitching a bunch of rants together and connecting them somehow.

Don't expect anything new from me anytime soon, but at the same time, don't expect this to be the last thing I ever write either.

NATCOLASIS



The logical symbol ∀ read as "for all" within a circle pointinng within is supposed to represent that all persons fall within their National Collective as a universal idea

NATCOLASIS +

HUBERT ZIOŁKOWSKI

Collection of thoughts: with the rewritten version of the NATCOLASIS article and nine positions on philosophy about Human nature, Morality, State, Progress, Economy, Freedom, Prisons, Religion and Globalism

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